walls of a temple, who had the whole world for his habita­tion ; and hence, when Xerxes ravaged Greece, the magi exhorted him to destroy all the temples he met with. The Sicyonians would build no temple to their goddess Coronis ; nor the Athenians, for the like reason, erect any statue to Clemency, who, they said, was to live in the hearts of men, not within stone walls. The Bithynians had no temples but the mountains ; nor had the ancient Germans any other but the woods. Even some philosophers have blamed the use and building of temples, particularly Diogenes, Zeno, and his followers the Stoics. But it may be said, that if God has no need of temples, men have need of places to meet in for the public offices of religion ; and accordingly temples may be traced back even into the remotest anti­quity. See Hospinian *De Origine Templorum.*

The Romans had several kinds of temples. Those built by the kings, &c. consecrated by the augurs, and in which the exercise of religion was regularly performed, were called, by way of eminence, *templa.* Those that were not consecrated were called *(aedes.* The little temples that were covered or roofed they called *(ediculae ;* those open, *sacella.* Some other edifices, consecrated to particular mysteries of religion, they called *fana* and *delubra.* All these kinds of temples, Vitruvius tells us, had other parti­cular denominations, according to the form and manner of their construction. The Romans indeed surpassed all na­tions with regard to temples : they not only built temples to their gods, to their virtues, to their diseases, &c., but also to their emperors, and that in their life-time. These particulars are sufficiently ascertained from medals, inscrip­tions, and other monuments. Horace compliments Augus­tus, and sets him above Hercules and all the heroes of table ; because those were only admitted into temples after their death, whereas Augustus had his temples and altars while living. Epist ad Aug.

Præsenti tibi maturos largimur honores, Jurandasque tuum per nomen ponimus aras.

Suetonius gives an instance of the modesty of that emperor, who would allow of no *temples* being erected to him in the city ; and who, even in the provinces, where he knew it was usual to raise temples to the very proconsuls, refused any but those erected in the name of Rome as well as his own. The most celebrated temples among the Romans were the Capitol and Pantheon. The temple of Saturn served for the public treasury.

The temple at Jerusalem was similar in its plan to the *Tabernacle.* The first temple was begun by Solomon about the year of the world 2992, and before Christ 1012 according to some chronologers, and finished in eight years. Great mistakes have been committed respecting the dimen­sions of this temple, by confounding the emblematical de­scription of Ezekiel with the plain account of it in the books of King and Chronicles. It consisted of the holy of holies, the sanctuary, and a portico. The holy of holies was a square room of twenty cubits ; the sanctuary, or holy place, was forty cubits long and twenty broad, consequently the length of both these together was sixty cubits. The portico, which stood before the sanctuary, was twenty cu­bits long and ten cubits broad. Whether the portico was separated by a wall from the rest of the temple is not men­tioned in Scripture. If it was, the whole length of the temple, computing the cubit at twenty-two inches, did not exceed 110 feet in length and thirty-six feet eight inches in breadth. In the portico stood the two brazen pillars called *Jachin* and *Boaz ;* which, upon comparing and re­conciling the seemingly different accounts in different places, appear to have been forty cubits high, and about four cubits diameter. The court probably at first extended all round the temple. We are informed that the court about the tabernacle was 100 cubits long and fifty broad ; and as Solomon made every part of the temple about twice as large as the corresponding part in the tabernacle, we have reason to conclude that the court around the temple was 200 cubits long and 100 broad. According to this description, which is taken from the Scripture history, the temple of Solomon was by no means so large as it is com­monly represented. Still, however, it was very magnifi­cent in size and splendid in ornament. It was plundered of its treasures in the reign of Rehoboam, and repaired by Joash : it was again spoiled in the time of Ahaz and of Hezekiah ; and after being restored by Josiah, was demo­lished by Nebuchadnezzar in the year of the world 3416, after it had stood 476 according to Josephus, and accord­ing to Usher 428 years.

The second temple was built by the Jews, after their re­turn from the Babylonish captivity, under the direction and influence of Zerubbabel their governor, and of Joshua the high priest, with the leave and encouragement of Cyrus the Persian emperor, to whom Judea had now become a tribu­tary kingdom. According to the Jews, this temple was destitute of five remarkable appendages, which were the chief glory of the first temple ; the ark and mercy-seat, the Shechinah, the holy fire on the altar, which had been first kindled from heaven, the urim and thummim, and the spirit of prophecy. This temple was plundered and pro­faned by Antiochus Epiphanes, who also caused the public worship in it to cease. It was afterwards purified by Judas Maccabæus, who restored the divine worship ; and after having stood 500 years, was rebuilt by Herod, with a magni­ficence approaching to that of Solomon’s. Tacitus calls it “ immensæ opulentiæ templum and Josephus states that it was the most astonishing structure he had ever seen, as well on account of its architecture as its magnitude, and like­wise the richness and magnificence of its various parts, and the reputation of its sacred appurtenances. This temple, which Herod began to build about sixteen years before the birth of Christ, and so far completed in nine years and a half as to be fit for divine service, was at length destroyed by the Romans on the same month and day of the month on which Solomon’s temple was destroyed by the Babylo­nians.

Temples among us denote two inns of court in London, thus called because anciently the dwelling-house of the knights templars. At the suppression of that order, they were purchased by the professors of the common law, and converted into *hospitia* or inns. They are called the *Inner* and *Middle Temple,* in relation to Essex-house ; which was also a part of the house of the templars, and called the *Outer Temple,* because situated without Temple-Bar.

TEMPORALITIES of Bishops, are the revenues, lands, tenements, and lay-fees, belonging to bishops, as they are barons and lords of parliament.

TENASSERIM, a town and district of the Birman em­pire. The district extends along the sea-coast, from the eleventh to the fourteenth degrees of north latitude. A con­nected barrier of islands, extending 135 miles from north to south, with a strait between them and the mainland from fifteen to thirty miles broad, protects the west coast from the south-west monsoon). The capital of the province is of the same name. It was taken in 1759 from the Siamese, by Alompra, and was then large and populous ; but is now al­most a heap of ruins. Long. 98. 50. E. Lat. 11. 42. N.

TENBURY, a market-town of the county of Worcester, in the hundred of Doddingtree, 134 miles from London, and fourteen from the city of Worcester. It stands on the river Terne, which here forms the boundary between the counties of Salop and Worcester. The situation is low ; and from having a small but rapid stream joining the river Terne at the upper end of the town, Tenbury is sometimes liable to be flooded, from the effects of which the old Go­thic church has more than once suffered. It has a good